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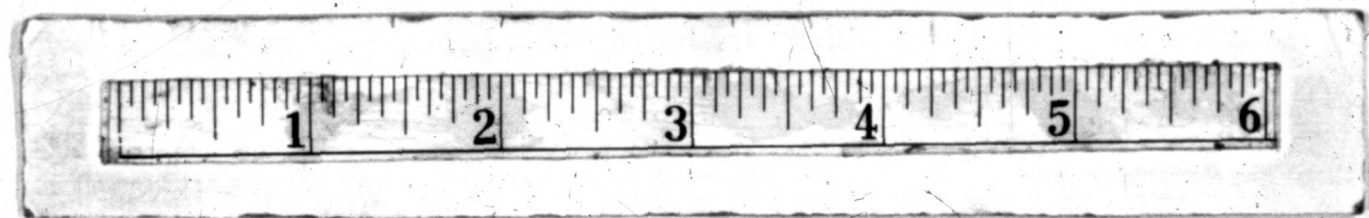
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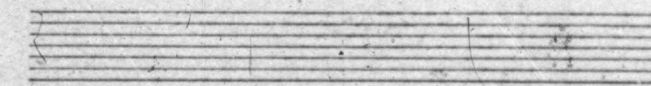
THE PRINCE OF PEACE.

BY WALTER M. LEE.

The shepherds were watching their flocks by night,
On the hills near Bethlehem;
The night was cold and the winds were bleak,
And the stars were faint and dim:
But lo! the angelic host appeared,
With a joyous glory hymn.

And "Glory to God on high," they sang,
"On earth good will and peace."
They sang of a King to be born on earth,
Whose kingdom should never cease,
The Son of God, in a manger born,
Emmanuel, Prince of Peace.

His kingdom spreads with every sun;
May God extend its sway,
Till every nation on the globe,
Beholds his glorious day,
And Him, with one accord, acclaim
The life, the truth, the sway.



January 2, 1908.

My Sentiments.

Teach me, oh teach me, dear Lord, to serve Thee,
Through weal or woe, what e'er I do,
May this dear heart forever love Thee,
As I travel my journey through.

Then through this sinful world I go,
Oh let me all my troubles bear,
For I must this forever know,
That thou can'st all my sorrows share.

Now teach me, Lord, I ask again,
In Thy reverent Holy Name,
To keep an ever watchful eye,
And guide me Lord, until I die.

There is one Lord to love, I know,
As through this weary world I go,
Oh let me ever serve thee right,
With all my strength, my heart and might.

On Thee, oh Lord, I cast my care,
In weal or woe, in anxious prayer;
That I may meet my loved ones gone,
In Heaven above, my eternal Home.

And now, oh Lord, I simply close;
Asking Thee to heal my woes,
And when upon my bended knees,
Oh answer this, my loving plea.

Boguedelsha, Miss.

Professors of Religion and Papers.
By Elder Odd.

I read a story not long ago called Country Life in South Mississippi Seventy Years Ago. In that story the writer tells about an old-time preacher called "Elder Willett" and some of his homely comparisons. Having known that good old man in boyhood, it set me to thinking, and I will give you one of his comparisons that is not in that story: "Professors of religion are often like newspapers in some ways. Sometimes you will find a paper that is glazed and polished until it shines and glistens and looks very nice, but old people with dim eyes can't read it, and it wearies and strains good eyes. What is the matter? The print is there, but, alas; the line is so fine, that scarcely anybody can tell amid the gleam and glitter of the glazing, whether the Lord's Prayer or a love song was printed there or a baby's black hair accidentally got into the paper when it was being made, or what, really was there. So we meet professors sometimes who have so much of the polish of this world, and the lines of their Christianity are so fine that we need a magnifying glass to see them well enough to know what they are. Now, brethren, glaze is well enough in its place, but for the world's sake and your own sake, do make a good heavy line of Christianity all through your daily life, that everybody can read. Again we sometimes see a paper that failed to touch the type enough to be printed, only in spots here and there in such a way that you can seldom read a line. The paper is blank only a lot of black specks scattered over it. You can't learn any good lessons, or any good or bad news from it. So we find professors sometimes who live in such a way that you can't learn anything from them scarcely. They live very fair moral lives. They are peaceable and quiet, in fact, too quiet. They don't fight sin nor anything else. Their religion hasn't colored their lives only in patches and specks. They don't amount to anything for Christ or the world. Brethren, be somebody.

HOLIDY FARES.

Spend the Holidays at home.
Reduced fares via. Mobile and
Ohio Railroad. Apply to M. &
O. Ticket Agents for particulars.

The Unjust Steward—Luke 16:1-16.

E. L. Wesson.

No interpretation that I have yet seen of this difficult text satisfies me. As of the interpreters, even Dr. Torrey, make the master of that steward commend his shrewd rascality in providing for himself at the expense of his lord and right; a thing which we know no cheated man could have done. As I see the parable the facts are these: 1—The steward was accused. 2—He was called to account. 3—He had a part of the papers in his own possession and so cut down each account as to make his books show that he had not wasted the lord's goods, but had managed the business prudently; and had been falsely accused. 4—In so changing notes and posting his books he deceived his master and got his commendation instead of his condemnation; and at the same time provided for himself for the future.

Christ knew what the rascal had done, and God knew, but that old land-lord did not. Had he known or found out, we know that he would have broken up all of his plans for the future and sent him to prison as a would-be "slick duck," that was caught at his rascality. No man is counted a wise or prudent man if he is caught in his rascality and falls into the hands of the law. The whole lesson shows that the lord of that steward was very ignorant of his business. He did not catch up with the rascal at all, but was told by others what he was doing. Even when he was called to account he let it with the steward himself to bring up his accounts and the shrewd fellow did it in such a way as to deceive the old man, disprove the accusation of those who charged him, provide for himself, and get the commendation instead of the condemnation of his lord. That is the lesson as I see it.

Now the application. The parable was spoken to the disciples, but was intended as a special thrust at Pharisees. The Pharisees were hypocrites, as that steward was. The Pharisees by their long prayers, punctilious tithing, and almsgiving, deceived the people and got their commendation, as that steward deceived his lord and got his commendation. They did this despite their rascality and hypocrisy. The Pharisees also seemed to think that by publicly using their money in helping some, although they got it by robbing others, Matthew 23:14, they would make sure of a good condition in a future state, as that steward had done for this life. They acted as though they thought they could deceive God as well as men; this is shown in Christ's words to them direct in verse 15 of the lesson.

Now letting the application be intended for the Pharisees, as it undoubtedly was, the lesson is perfectly clear. It is evident that the whole parable is intended to expose and condemn the presumption, outward pretense and contemptible hypocrisy of Phariseism. To this interpretation there is but one difficulty. That lies in the words, "Make to yourselves friends," etc., verse 9. But it seems clear to me that there is an ellipsis in the sentence. The sense, taken in the light of Christ's own application of it to the Pharisees in verse 15, seems to be this: You think to "Make yourselves friends," etc. As they had deceived men by kindly using their unrighteous mammon; gained favor with what they had unjustly gotten from the others; so they seemed to think they could do with God. This also seems to be the lesson from

the implied charge in verses 11 and 12, that they had not been faithful with the unrighteous mammon of another nor with another's goods. The same idea is brought out in verse 13 about double service. The Pharisees sought to serve self with their money, yet pretended to be scrupulously honest with men and with God, and exceedingly generous to the poor; when indeed they were robbing "widows' houses, and for a pretense making long prayers."—Matthew 23:14. Christ taught them that such hypocritical service, though it gained the commendation of ignorant men, as the steward's deceit gained the commendation of his ignorant lord, "is an abomination in the sight of God, because God seeth the heart."—verse 15.

God is not ignorant, as that lord was, nor as men are. He knows all; therefore "the hypocrite's hope shall perish," though men laud him to the skies—Job 8:13.

The common interpretation of this parable require three things which to me seem contrary to the Scriptures concerning salvation. 1—They require that we believe that those who have money here shall have no mansion of their own in the future state; but may, by the right use of their money in helping others, get those they help to give them a place in their everlasting habitations. This is implied in the words "they may receive you," etc., in verse 9. If they have mansions of their own why should others have to receive them? 2—They require us to believe that the money maker, though his mammon is unrighteous, may, by using it to make friends for himself among the saved, get received in by those friends though he fail to get in by Christ. This is suggested by the words "When ye fail, they may receive you," etc. The children of God never fail, for we are to be more than conquerors through Christ, but it seems that those money-saved ones are to "fail," and be taken in by others. 3—This old theory requires that we believe that we get "the true riches"—eternal salvation—and goods of our own, for faithfulness "in that which is another's"—verses 11 and 12; while the Scriptures teach clearly that we get forgiveness, righteousness, justification, sonship, and heirship, and eternal life, through faith in Christ. You see the contradiction.

As I see it, the parable teaches no such Romish contradiction of God's plain truth concerning salvation, but instead it shows the hypocritical wickedness and folly of those Pharisees who seemed to think of God as an ignorant old land-lord who could be deceived. Also the folly of all others who lived sinfully and deceitfully, and think by their kind use of ill-gotten money they shall obtain an entrance into somebody's mansion when they die.

The lesson is, you may deceive men and get from them commendation when you deserve condemnation, but you cannot deceive God—Verse 15. If Christ receives us He will prepare for each one "a place," and He will receive us unto himself. If He does not receive us and prepare a place for us, it is folly to dream that we can get others to take us in. Nothing but faith in Christ will open the door. Be not deceived! Be not deceived!!

January 2, 1908.

Show the world that you have been printed on, or that you haven't, so the church will know what to do with you. When we find a paper that the letters are plain enough, the lines are good, heavy notes and the glaze is not in the way, but the letters are all mixed and don't spell any words, very often, and you have to guess what was intended to be printed there, and are about as apt to guess wrong as right. So there are some professors who mix their work, some for Christ, some for Satan and some for the world, all mixed like a blacksmith's scrap box, all in confusion, so nobody can tell what they are, or what they are aiming at, though what they do is plain enough. How is it with you, my brother or sister? Have you got your letters mixed so that neither the church nor the world can tell what you are aiming at? If you have, you had better get them straightened out so they will spell something. Again, we find papers that are clean, the glaze is not in the way, the letters are of good size and arranged to spell something, and that something is good, the line is good, and heavy. The print and paper are so good that old, dim eyes can read it with ease and pleasure. (And they can read pretty small letters if the type is clear, and the line is heavy). So with some professors, thank God. Nobody doubts what they aim at. Everybody knows who they are working for. Their daily lives spell out good lessons, and are easily read. Brethren and sisters that is the kind of papers we all ought to be and can be, if we try earnestly and constantly, and depend upon God for strength to be.

Faith and Assurance.
(By J. A. Lee.)

In the outset let me say, I will not attempt to fully define these terms but to illustrate them. Webster says: Faith is from the Latin word—Fidere—to trust—and also says, "It is the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity." Paul says: "Faith is the substance of things hoped for and the evidence of things not seen. Heb. 11:1." The word substance comes from the Latin—Sub—under—and Stare—to stand. So faith is that, that stands under hope. The word evidence comes from the Latin word: E—out of—and videre—to see. So it is seeing things that cannot be seen with the natural eye. The word Assure comes from the Latin Ad—and Securus meaning: Secure, certain. Assurance, then would mean: being in full confidence, or trust: freedom from doubt.

In Acts, 17:31, we have this: "Wherefore he hath given assurance to all men in that he hath raised him from the dead." This Scripture teaches us, that the resurrection of Christ is so plainly taught that all may not only have faith concerning it, but may also be assured of the fact and be free from doubt. Faith is absolutely necessary with every Christian, for without it it is impossible to please God. Through the grace of God we are allowed to be saved, and through faith we appropriate the means of salvation and are saved. Therefore: "By grace are ye saved through faith, and that not of yourselves it is the gift of God."

Every Christian must have faith, but all do not have the assurance spoken of in the Bible. Saved from sin implies faith in Jesus Christ as the only Saviour. Saved from sin and water baptism implies faith in

Christ as the only Saviour plus assurance. Every seed or bulb containing a life germ will come forth and produce a stalk or vine, but every stalk or vine will not produce the flower or fruit. Faith then is represented by the seed or bulb in the earth that produces the stalk or vine, and assurance may be said to be the flower or fruit. John languishing in prison sent to Christ and asked: "Art thou the Christ, or look we for another?" Surely John was a Christian and had faith, but was not absolutely sure as to the genuineness of Christ as the Messiah. Christ's message to him, however, as to the blind seeing, deaf hearing and dead raised to life, and the poor having the gospel preached to them, gave John assurance, for we hear no more complaint from him or have the evidences of doubt. When the disciples were on the lake fishing and Christ appeared on the shore and asked if they had any meat, John said: "It is the Lord," but they were not sure when they reached the shore, however, with many fishes in the net and saw the fire and fishes of the Master, they were satisfied and asked no further questions—they were sure it was the Lord.

Thomas said, "I will not believe that he has risen till I have put my finger in the nail prints in his hands and thrust my hand in his side. When Christ appeared to the Disciples again and Thomas was with them and Christ said, "Reach forth thy hand, Thomas, and be convinced" then he said: "My Lord and My God." Thomas was assured.

The poor woman who had an issue of blood and had spent all she had and was not cured, came and touched the hem of the Master's garment and was healed, this represents faith. Stephens standing calmly in the midst of the murderers seeing the heavens open and asking the Father not to lay the sins of his murderers to their charge, represents assurance. The thief on the cross asking the Lord to remember him, represents faith. Job all covered with sores and in the dust of humility saying: "I know that my Redeemer liveth," represents assurance. Saul praying in the house of Judas in Damascus, blind and sorrowful represents faith. Paul, in after years who said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him: against that day," represents assurance. It is inevitable that every child of God must have faith and all may have assurance. Growth in grace and knowledge of God gives us assurance and makes us useful Christians. Therefore let us all use the means the Lord has provided for us and thereby not only have faith but have assurance also. May the Lord bless all who are saved, with faith and assurance and all of the unsaved with repentance and the forgiveness of sins.

Our Eternal Inheritance.

Walter M. Lee.

We are the offspring of divinity, begotten, according to the abundant mercy of the Father, unto a living hope and an eternal inheritance. We are now the Sons of God; and though it doth not yet appear what we shall be, yet we know that we are the heirs of royal stock, children of divine ancestry, and co-heirs, with Christ, to the Kingdom.

One of the axioms of the teachings of Christ is that without the new birth it is impossible to inherit the kingdom of God; without regeneration, we cannot inherit eternal life. Being born again is the same

qua non of the inheritance incorruptible, undefiled, and unfading, which is reserved in heaven for the children of God. It is necessary to be a member of the divine family, before one participates in the divine heritage.

The Christian's inheritance is a free gift from the Father. It comes to him in accordance with the laws of grace, which are the laws of the new dispensation.

The inheritance likewise belongs to the Christian by right of birth; it is involved in his divine parentage. The royal infant which sleeps in yonder cradle, in the palace of his Father, can lay claim, by virtue of his parentage, to vast estates and extensive domains. The regal crown shall one day adorn his brow; obedient and loyal subjects shall wait on his commands. He is the crown prince, heir to the throne—potentially, if not really, king.

Likewise we as Christians are born to a blessed privilege, a royal heritage. The source of this peculiar blessing is the abundant mercy of God who so loved us as to beget us again by the act of regeneration. Being formerly without hope and without God in the world, we are now, through His mercy, begotten unto a living hope. Being formerly children of wrath, and having hell as our heritage, we are now children in a house royal, and destined to inherit a kingdom prepared for us from before the foundation of the world.

The living hope, which we cherish, is based upon the resurrection of Christ from the dead. If He was raised, we likewise shall be raised. If Christ be not raised from the dead, then we are without hope, and are of all men most miserable. The resurrection of Christ is set forth as the agency by which we are begotten to this lively hope. In other words, the resurrection of Christ is the basis of our resurrection, and the basis of our hope of heaven. The source of the hope which we cherish is the abundant mercy of God. Then, "Blessed be God—who, according to his abundant mercy, has begotten us again."

The eternal and glorious inheritance of which we are heirs, is incorruptible. The gnawing tooth of decay cannot impair it. The moth cannot destroy it. Rust cannot affect it. It is a spiritual inheritance, eternal, indestructible, and sublime in its perennial beauty and glory. Thieves cannot break through and steal it; nor prodigious enjoyment of its bounty; through successive sons of eternity diminish its infinite fullness.

This inheritance is undefiled. There is not a spot on its garment, nor a blemish upon its radiant beauty. Its purity is immaculate; no taint or miasma or malaria is upon its atmosphere. Nothing shall enter into it that defileth or worketh abomination or maketh a lie.

It fadeeth not away; it is enduring. The celestial city hath eternal foundations; her builder and maker is God. Perennial joy echoes through her palaces; eternal sunshine plays among her fountains; the pure crystal river of the water of life flows through her courts. To use the Greek term, the inheritance is *amaranthine*.

It is reserved in heaven for us. We are kept by the power of God for it. Faith is the needle which holds us steady on our course.

O, glorious consummation of the Christian career; O, wonderful culmination of Christian conflict; O, sweet fulfillment of Christian hope—an eternal inheritance, incorruptible, undefiled, *amaranthine*!

New Orleans, La.

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The Prohibition Mass Meeting.

A general meeting of all the friends of prohibition has been called by the Prohibition Committee of the State, for Jan. 9th, in the city of Jackson. It is expected that there will be two sessions held, the first in the county court house at 3 p. m., and the second in Representative Hall at 7:30 p. m. A program has been arranged, and some of the best speakers in the State will address these meetings. We feel that it is of the highest importance that we have a really representative gathering, both as to quality and quantity.

Let every town and community arrange to have some of their best men here. The hour is propitious.

The indications are that the next legislature will put laws on the statute book that will free Mississippi from the legalized dram shop curse. Let every inch of manhood in us measure up to its best, that the principles of righteousness shall have a grand triumph. Our sister States, Georgia and Alabama, have achieved glorious success. Shall Mississippi not follow? (She ought to have led). Yes, she must follow. The clock has struck twelve in the cause, and we must act, or lose our opportunity. Let as many and as large petitions as possible be sent to the legislature. They will count for much.

A Statement.

On account of the removal of Brother J. P. Hemby, Recording and Corresponding Secretary of the Mississippi Baptist Convention from the State, it becomes the duty of the Executive Committee of the Convention Board to authorize some brother to attend to the duties of this office. At a called meeting December 20th,

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Committee unanimously instructed Brother A. V. Rowe, Corresponding Secretary of the Board, to act as Corresponding and Recording Secretary of the Convention until the next meeting of that body.

W. F. Yarborough, Chairman.
W. P. Price, Secretary.

Rev. Frank M. Wells has recently been at work in Missouri, where God seems to have blessed his labors greatly.

For the relief of the anxiety of the many friends of Rev. R. Drummond, we take pleasure in announcing that Sister Drummond, after a two-month treatment at Indianapolis, by Dr. L. T. Leach, seems to be entirely cured of her cancerous troubles, and is again at home to her loved ones.

The Baptist Record acknowledges the receipt of a beautifully gotten up Christmas Greeting from that solid and progressive institution becoming so well and favorably known in Mississippi, The Home Life Insurance Co., of New York, whose office at Jackson, Mississippi is so ably presided over by the clever firm of Whitten & Kelso. The company has been doing business in Mississippi only 18 months, and are rapidly forging to the front because of the merits of the company and men.

To Prohibitionists.

To the Prohibitionists throughout Mississippi I issue this address. The members of the Executive Committee, together with thousands and tens of thousands of other loyal citizens, believe that the time has come when the dram shop ought to go from Mississippi soil. The time is probably now upon us, when the majority of grown white people in every county (counting both women and men) desire the abolition of the dram shop. The women cannot vote, but surely our legislators ought to regard their wishes in a question like this. Sister states are outlawing the saloon, and our great State ought not lag behind. Your Committee desires to ask the legislature to adopt a Statute which will make the laws now in force in local option counties apply to all Mississippi. We hope that the same legislature will afterwards submit a constitutional amendment to the people, and give them a chance to make any law authorizing dram shops unconstitutional.

To further the above purposes the Committee is calling for a mass meeting of Mississippi prohibitionists. This meeting will be held in the city of Jackson, on Thursday January 9th, 1908. The first meeting will be held at the County Court House at three (3) o'clock p. m.; the second session will be held at the State House at eight (8) o'clock p. m. We wish that every county and every community in Mississippi might be represented. Let prohibitionists in every county see that their community is represented.

Truly,

W. T. Lowrey,

Chairman, State Prohibition Com.

The Northeast Mississippi Car for the Orphanage.

Dear Brother Bailey:

I am sending you for publication, a list of the things sent in the car from Northeast Mississippi to the Orphanage, at Jackson. The cash from the different churches is \$224.10. Donations of dry goods, canned goods, groceries, corn, stationery, etc., from

Baldwin	\$175.35
Corinth	166.55
Blue Mountain	100.00
Amory	95.25
Rienzi	68.20
Osborne Creek	49.00
Booneville	46.20
Tupelo	39.65
Mount Olive	29.40
New Albany	15.00
Pine Grove	14.20
Oak Hill	10.60
Gaston Springs	7.35
Center Grove	2.25
Cash from unknown sources	33.72

Also in the car for the Methodist Orphanage \$150 worth of goods, besides something over \$8 cash.

I am grateful to the noble people who worked so faithfully with me in getting up this car, and trust that it may prove a great blessing to the little orphans.

Yours for the work,

J. S. Berry.

If Brother Berry ever comes out for Governor, my folks and I are going to vote for him.

J. R. C.

News in the Circle. Martin Ball.

Rev. M. E. Staley has resigned the Humboldt, Tenn., Church. His future movements are not known.

Dr. Howard L. Jones, First Church, Chattanooga, Tenn., has accepted the call to the Citadel Square Church, Charleston, S. C. He is a son of Dr. J. Wm. Jones, so well known all over this country.

Mr. John D. Rockefeller has put to public uses \$93,000,000. This has all gone to educational interests. That is wonderful giving.

Pastor F. L. Fraser has recently had three pressing calls to leave Hagertown, Md., but he still remains with them. The church at Hagertown is small and make a great sacrifice to pay a living salary, but they are harmonious and spiritual.

In a meeting at Harrisonburg, Va., 125 ladies who had allowed either cards, wine or dancing in their homes, publicly declared their purpose to discontinue such, and use their influence for Christ. Why not all of them do that?

The recent South Carolina State Convention at Orangeburg was a great success. The amount expended for the work in 1907 was \$131,560.58.

Rev. T. R. Morris of Vinton, Va., has accepted the call to Mt. Madison Church, Lynchburg. He enters the work Jan. 1st, 1908.

It is stated that more than 3,000 opium dens have recently been closed in China. The pipes, trays, etc., from these dens were destroyed in the public streets. Let the good work go on.

Brother Dock Pegues, San Antonio, Texas, who has served as Missionary Evangelist for 12 years, has announced his purpose to enter the general evangelistic work and go

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Rev. J. H. Thorn has been engaged to travel in the interest of Buckner Orphans' Home, Dallas, Texas.

Rev. J. H. Bennett has resigned the Chickasha Church, Texas, and will devote all his time to evangelistic work.

It is stated in The Baptist Standard that Rev. A. J. Miller has resigned at Nacadoches, Texas, and will return to Mississippi in January.

Pastor John Holland leaves Winnsboro to accept the pastorate at Mt. Pleasant, Texas.

Dr. Chas. H. Nash, after fourteen months' successful work, has resigned the pastorate of the First Baptist Church, Temple, Texas. His future movements are not announced.

Dr. Jeff. D. Ray has resigned the pastorate of the Seventh and James Street Church, Waco, Texas, to become Professor of Homiletics and Assistant in English Bible in the Southwestern Theological Seminary.

Rev. R. J. Wood, recently of Dickson, Tenn., has become pastor at Regan, Texas.

Dr. George W. Truett, Dallas, Texas, has just closed a meeting with the First Church, San Antonio, Texas, with 30 additions.

Rev. J. W. Thompson, of the Seminary, Louisville, Ky., has accepted the call from Owenton, Ky. He is said to be a very attractive preacher.

Pastor J. T. Watts has resigned the care of the Ashland Church, and goes to the Lexington Church, N. C. He is an earnest, faithful preacher.

Rev. C. H. Gregston has resigned at Morganfield, Texas, and accepted the work at Watonga, Okla.

Rev. M. T. Andrews, after six years' successful work, goes from Martin to Lampasas, Texas.

Pastor J. T. Betts leaves Ladling, and accepts the pastorate of Walton, Ky.

Rev. W. R. Ivey, Maysville, Ky., has been called to Madison, Fla. He begins January 1st.

Pastor C. H. Turner, Grove Hill, Alabama, has resigned and accepts the call to Fairfield, S. C.

The church in Barnesville, Ga., has set apart Rev. J. M. Martin to the full work of the Gospel Ministry.

The Circle man is with his children in Tennessee, for the holidays, and is enjoying the vacation very much.

The Meridian Meetings.

One of the greatest religious awakenings that Meridian has ever known came through

the combined efforts of all the Baptist churches during the recent campaign of three weeks conducted under the auspices of the Home Board Evangelists.

W. W. Hamilton was at the First Church, Raleigh Wright at Fifteenth Avenue, F. H. Martin at South Side, W. H. Sledge and his co-worker, J. W. Beville, at Highland, H. R. Holcomb at Forty-first Avenue, W. H. Thompson at Emmanuel, R. W. Bryant at Seventh Avenue.

These brethren all did faithful, gospel preaching. No high pressure methods were attempted, but a simple gospel with much prayer and heart to heart touch. God greatly honored His gospel and the prayerful efforts of His people.

There were two all-night prayer meetings, and one other night till twelve o'clock.

Perhaps one of the greatest blessings in all the meetings was the uplift that came to the membership of our churches. Consecration was one of the themes pressed by all the evangelists and sought for by the pastors.

Many voluntarily said they would give up the theatre and the card party.

The meeting did much toward bringing together in the different Baptist churches of the city. They now look at the cause and not so much at any one locality.

They feel that a soul is as important in one part of the city as in another. They are ready to lend a helping hand to each other.

When our pastors and churches come to look upon their own locality simply as the base of operation and the lost world as the field, our Redeemer's kingdom will be advanced much faster.

Our Lord said, "The field is the world," and He commissioned His church to occupy the field.

There were 266 added to our churches, as follows:

First Church, 81; Fifteenth Avenue, 77; South Side, 54; Forty-first Avenue, 16; Seventh Avenue, 23; Highland, 15.

There were other professions, but I never count any one converted who does not join the church.

A religion that does not yield obedience is hardly worth counting. I attach but little importance to any man's profession of patriotism who is not willing to enlist and defend his country's honor.

Save Your Money.

Royaline Oil is much stronger than the other antiseptics. MIXED with one third water it will do anything the best of them can do in their full strength. If you want it weak like the others, add water to suit and save your money. You will find it to be not only the best, but the cheapest. Try it, and you will use nothing else. Pleasant, clean, strong, safe. No grease, no stain. 25c, 50c. Druggists and Dealers in Medicines.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

I hope our people will cease reporting two hundred conversions and fifty additions. Count only the chickens that hatch, and not the eggs that "pip."

I think our Home Board has made no mistake in the selection of its evangelists. They are men who love the cause of Christ and try to know their Bibles.

They are not seeking to add numbers to the churches for their own reputation, but they want people saved and then unite with the church.

The pastors here do most heartily commend them and we believe our cities would be greatly benefitted by a campaign similar to the one conducted here. We praise God for His marvelous power manifested among us.

Our churches gave to the work of the Board about \$1,300, which we hope will be used to give the gospel to many others.

Brother and Sister George of Indiana were here as singers and did much to advance the interest of the meetings by their sweet gospel singing.

W. A. Roper.

We very earnestly wish for all of our readers a happy and prosperous New Year. We especially desire for them soul-prosperity. We crave for them, as for ourselves, spiritual enlargement. The thing above all others that we, as Christians need, is an enlarged spiritual vision. Let every one of us during the year pray and labor for a new vision, and that we may be "obedient to the heavenly vision." Let's make the New Year tell for more than any year of the past.

Tarbell's Teachers' Guide, by Martha Tarbell, Ph.D., for 1908 is before us. It contains 531 pages of very helpful matter bearing upon the Sunday School Lessons for 1908, being the most voluminous help on the Sunday School Lessons we know of. It has been before the people for many years, and has not only passed the tests, but has steadily grown in popularity. This largest of Sunday School helps, can be had from The Bobbs-Merrill Company, publishers, Indianapolis, Ind., or from the Baptist Record. We take pleasure in commending the work.

You Look Prematurely Old

Because of those ugly, grizzled, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

January 2, 1908.

An Old Man's Reveries.

The day was spent, the sun was gone
Behind the Western hills,
The silver moon over earth had thrown
A beauty that moves and thrills,
Now the shadows grow long apace,
The hoot-owl's note is heard,
The ghoul and elf in every place
The children's fancy stirred.

In a darkened room an old man sat,
Before a dying fire;
His mind was fixed, his soul was wrapt,
In one intense desire.
He longed to clasp in his withered arms,
The woman he had wed,
Alas! this one with gentle charms,
Was numbered with the dead.

The shadows flitted through the room,
He heard the pattering feet;
His heart no more was filled with gloom,
He rose his child to greet.
Oh Annie! stay with Papa now
Too long he's been alone;
I touch the brown curls on your brow,
And fondly kiss my own.

Another form is hiding there;
It is my noble boy;
Once more he's standing by my chair,
To fill my soul with joy,
Wife and children have come to me,
Oh God! can this be so?
My heart has yearned so long for thee,
My tears of joy must flow.

Ah! there is Tom, my dearest chum,
With whom I used to play;
Then we were archers with life and drum,
To help to win the day;
At Gettysburg you lost your arm,
In the midst of the fight,
I could not see you come to harm,
And stayed with you all night.

Dear Mother! do I once more feel,
Your gentle hand in mine?
My own true friend through woe and weal,
No love so pure as thine.
And there is father beckoning now,
For me to come to him,
I see the same old manly brow,
Although my eyes are dim.

And have my loved ones come to call,
Me to their home above?
Where Jesus will be all in all,
In that sweet place of love.
The room is dark, my heart is still,
But you will know the way;
When we get there, I'll feel the thrill
Of never ending day.

—Mrs. E. C. Bolls.

Missions in the Bible.

In the beginning God created the heavens and the earth, and all that in them is. He placed lights in the heaven to separate day from night. Light was indispensable then as it has been since time began. These are lights necessary to this mortal life but God gave spiritual light also in his messengers who early began to prophesy and point to the coming of Jesus who was to be the light of the world and the Saviour of mankind. He made man in his own image. Thus God shows forth his love for man and his power as an infinite being. This spiritual light removes the shadows of darkness which hover over us and awakens within us a desire more intense for that

blessed day when there shall be no shadows.

There was no sin until the serpent entered the garden of Eden and beguiled Eve. She ate of the fruits of the tree of knowledge, and gave to Adam, after which God banished them from his presence, and from the Garden of Eden, that they might not partake of the tree of life also.

As time passed the inhabitants of the world grew more wicked and God sent a flood and destroyed all mankind except Noah and his family and every other living animal which the Lord had commanded to be taken with him into the ark.

Noah was not a successful preacher. They believed him not when he told them to turn from their sins, if not the Lord would send a flood and destroy them. "He was a preacher of righteousness and walked with God, still he had not the power to convince them."

A lesson of faith is taught in the history of Abraham, the founder of the Hebrew nation. He left father, mother and his native home in obedience to the divine command. Another trial awaited him. God commanded him to offer up his son, Isaac, for a burnt offering. He hesitated not to obey. His faith, hitherto unshaken, supported him in this last trial. The sacrifice was stayed by the angel of Jehovah. This message was a dagger to his heart. It fell where it would give him most pain and would try him to the inmost depth of his soul. He remembered the promise, "In thy seed shall all the earth be blessed." In this promise to the Hebrew nation the missionary idea was laid which should continue to grow through all time. A part of Abraham's mission was to teach us faith in God's promises and to keep His commandments.

Elijah is said to be the greatest prophet Israel ever produced. He appears before King Ahab and prophecies a three-year drouth in Israel and proclaims the vengeance of Jehovah for the apostasy of the king. He then fled from the king and was cared for by God. Finally he received the divine intimation that his departure was at hand.

What could have been more pathetic than the wail of the Hebrew babe? God heard its cries and sent the King's daughter to its rescue. Why did this royal woman heed his cries? For the same reason that thousands of people do things, being prompted by the spirit, not realizing for a moment the outcome. Her mission was to save this child, Moses, from death. God devised this means for his own purpose. He had heard the cries of his people, the Israelites, and Moses was given divine power to raise the yoke of bondage from his fellow countrymen. His was a strong character, strong in endurance, power and faith. None but God could have embued him with all these sufficient for him to have carried out God's plans.

The word of the Lord came to Jonah to go to the city of Ninevah to cry against them, but Jonah fled. He took passage in a ship intending to go to Tarsas. His thoughts were to escape the presence of the Lord and flee from the call of duty. The universe held no hiding place for this fugitive. God sent a tempest so great that fears were entertained for the loss of the ship. Lots were drawn, and it fell to Jonah to be cast into the sea. After he was on dry land again, the command came a second time and delivered God's message, "Yet forty days and Ninevah shall be destroyed." He then went to Ninevah, and through his powerful preaching, the people

repented. He was an instrument in the hands of God saving this great city. This teaches us the fact that there is no refuge or hiding place for anyone resisting the Master's call.

"The Syrians brought away captive out of Israel a little maid who became servant to the leper Naaman's wife." She told her mistress of Elisha and wished that her lord might be with him as he had power to heal him of the leprosy. When he was told by Elisha what to do it appeared so simple he was angry. He supposed that other waters were as healing. His servants said to him, "If he had told you to do something great, would you not have done it?" After this he obeyed Elisha and was healed. The words spoken by this little servant girl, in the sincerity of her heart, and faith in the Almighty, through the prophet, tells us plainly that everyone has a mission whether great or small, it is acceptable to God if fulfilled.

Great prophets had been sent into the world, all pointing to the birth of Christ, the light of the world.

Bethlehem was one of the oldest towns in Palestine and was the home of Ruth and David. Here our Lord was born and visited by the shepherds and the wise men. They were guided by a star which should appear in the East over the birth place of Jesus. This was the fulfillment of the prophecies regarding his birth. These shepherds by night and, "the angel of the Lord appeared unto them and shone around about them and they were afraid. The angel of the Lord said, 'Fear not, I bring good tidings of great joy which shall be to all people, for unto you this day is born a Saviour.'" The imagination of the mind cannot conceive the intense glory of that light which had struggled through the darkness of the night and burst forth from the hitherto veiled light and the rejoicing in the crowned and conquering day. Jesus came to fulfill a mission. He was that light who was come to save a world from sin and teach man the way of salvation. He called unto himself disciples whom he taught to do his bidding and gave them power to heal the sick and teach men the way of life.

They were persecuted and endured pain, toil and privations, but they ceased not to do the Master's work. They were happy in the knowledge that they could bear all these for the cause of Christ. How few, if any, at this present day have love and faith sufficient in the promise, to accept with joy all that these suffered for the love of God and the pure missionary spirit.

John the Baptist was sent to prepare the way and bear witness of that light. Now his mission was finished and his work completed. The spiritual light grew brighter as time passed.

The world-wide work grew more in favor and the word was received by a number with joy. The dark ages were passed and the glorious light was making its way into the hearts of men.

When the day of pentecost came and the disciples were all together and were filled with the Holy Ghost. Peter told the multitudes his promises were to them, their children and to all that were afar off. They received the word and were baptized numbered about three thousand souls.

The gospel has been preached to every nation on earth. This part of the prophecies has been fulfilled and it is not revealed to us when Jesus will come the second time to separate the wicked from the righteous. Then who will be ready.

God sent His Son on earth to live and

January 2, 1908.

walk with men. Jesus took upon himself the sins of the world and carried them to the cross and was crucified that we might have eternal life and a home with Him beyond the grave.

Mrs. S. L. Holt.

Welcome Recitation.

(For a Little Girl).

Walter M. Lee.

Welcome, friends, from far and near,
To our merry Christmas cheer;
Share with us our Christmas joys,
Laugh with our girls and boys.

Good old Santa Claus is coming,
To our Sunday school tonight,
Anxious are our hearts to greet him,
He will fill us with delight.

He's a dear and jolly old fellow,
And he loves all little folks;
With his big bag full of playthings,
And his mind chuck full of jokes.

He is coming, coming, coming,
With his sleigh bells ringing, ringing,
He will bring us nuts and candy,
Pretty books and dolls and trinkets,
He will fill us with delight,
When he reaches here tonight.

Afloat, But With a Port.

The whole world seems one nearby community. We know the news from all quarters the same day. Mighty steamers ply the deep from shore to shore in but few days; and we go round the world in little time.

On the eve of Thanksgiving we started to Jackson and began to rain. We stayed in the capital the day through, and the rain did fall in due proportion to what should have been the quota of all our thankfulness. We are greatly grateful for many things, and, since its coming and going for that rainy day. But for it most likely, we would have failed of one green spot now graven upon our soul until life is done. We sat in the office of the Orphanage's Superintendent, and heard him tell of mighty things wrought by the Holy Spirit—of marvelous achievement. We shook hands with friendly helpers, looked into the faces of the many children and talked to them of Jesus. The event furnishes joy for many days, and new inspiration has entered my life. Brother Carter and I slept together at Clinton some years ago and—cooked.

God is honoring him greatly with the charge of a numerous family, and I take off my hat before him. If I thought it would create vanity, I would not say it: Our Orphanage could hardly be in better hands.

He has some noble helpers, and they altogether are building for God, in human hearts—character.

Happy the parentless child in the Mississippi Baptist Orphanage, and how we should, all of us, heed the silent, yet forceful appeal, the simple existence of such an institution makes. The work is God-given and he who aids in it is a co-worker with God.

With the passing of Thanksgiving, the rain did cease, and bright days follow, and we are at home beneath heaven's smiles. Let us all remember the Orphanage with a collection.

J. E. Phillips.

THE BAPTIST RECORD.

Another Minister Thoroughly Pounded.

Dear Brother Bailey:

I have wanted to write you ever since Thanksgiving, but was not able until now. The good folks of Gallman and vicinity above date, that we have been able to eat and sleep only since without any warning at all, they pounded us very severely—bringing almost everything even "old Billy"—the horse—got a sack of chops. The flour, hams, canned goods—all looked well—but the pile was capped off with a handsome turkey.

We thought of the orphans, as we looked the many things over, and felt so grateful that our lots are cast among so thoughtful people.

These expressions of love make us determined to do better work next year. May God graciously bless every donor, is our prayer.

Yours in His name,

R. L. Bunyard.

Gallman, Miss.

A Welcome Word.

It has been decided by my church that I cannot leave Greenville. I resigned to accept another field of labor; but the brethren here personally and by church action importuned me to withdraw my resignation, and I have yielded to their request.

There were many reasons why I thought the Lord was in the call that came to me from another part of His Vineyard, though I regretted to leave Greenville and Mississippi. But I have been convinced by the unanimous voice of the church, and by many outside of the church, that my work here is not done, and perhaps the best years of service are before me. I therefore yield not reluctantly to their entreaty, and continue in the work with even a heartier operation on the part of my people, and their more loving sympathy with me in the work, than I have ever had before.

The present status at Greenville, morally and spiritually is far ahead of what it once was. The churches are getting on higher ground, and the future looms before us with bright prospects. The people are taking religion seriously, and we are all getting ready for State prohibition.

Wm. A. Borum.

The past second Sunday was a great day at Epps, Miss., located on the G. & S. I. Railroad. We began work together there the second Sunday in May closing Sunday night, Dec. 8.

The people were without a pastor, and there was nothing being done for the Lord and everything looked gloomy. But knowing the power of God and how he had blessed my work in the past, we began work together asking God to be with us in his work.

Since we began together there have been seventeen accessions to the church, nine by baptism and eight by letter, have baptized three times and we still have another candidate waiting to be baptized, which will take place the second Sunday in January.

A great interest was taken in Sunday School and other works. They have Sunday School every Sabbath.

They gave a small amount for Home Missions, and the Orphanage, and our faithful old ministers will hear from us.

I will be with them the second Sunday, and the Lord will do the work. Pray for us.

God bless the Record and its readers.

Yours in service,

J. E. Curry.

Hattiesburg, Dec. 16, 1907.

"There Remaineth a Rest."

At the old home, eventide brought gracious rest. Toil was the order of the day; "Work for the Night Is Coming," the indwelling thought, but all was sweetened with the coming of night and—rest. The front door steps, an easy chair; a glowing fire, a bounteous board and a downy bed—oh, such rest! It were sweet to toil with such in prospect with each recurring night. "So 'there remaineth a rest to the people of God.'" And, when to it we come, anguish will be over, disappointment done, and our toil will be rest. Hallelujahs eternal will be on our lips and our employment will be at the throne.

Some do not enter in. Israel failed; in the long agony. But "we which have believed do enter into rest." Caleb and Joshua did, while three millions dropped their bones in the desert, and a new generation crossed over—Joshua the leader, and Caleb to an especial inheritance. Oh, that men would lay down unbelief and take hold of that "inheritance incorruptible, undefiled and that fadeth not away."

J. E. Phillips.

Dear Sisters of Yazoo Association:

I am sending out today the literature for our Christmas offering to China; let each one make it a subject of much prayer that we may have a large ingathering of funds for the Master.

Let us study the subjects as never before. Let each Society send in her report promptly so that we may have a good showing in the next quarterly report. I am praying that each society may come up to the help of the Lord as never before.

Miss Bell Stigler.

Lexington, Miss., Dec. 9, 1907.

Where Does Santa Get His Presents?

(For a Little Boy).

Walter M. Lee.

I always wondered where old Santa got his Christmas toys and things. All those dolls and tops and pretties. All those lovely finger rings. That he gives away each Christmas. To his little girls and boys. Where does Santa get his presents. And his big bag full of toys?

Papa says Santa's worth
A million dollars cash;
He has got so many greenbacks
That he sweeps them out like trash.
So when Christmas time is coming,
He just buys ear loads of toys,
And delivers them wherever
He can find the girls and boys.

Earl D. Sims, General Evangelist of Florida, has just closed a splendid meeting at Winter Garden, Fla., E. Lee Smith, pastor. 34 additions. Thos. L. Reeves, a Congregational preacher, converted and baptized. Four Campbellites converted and baptized. \$111.37 raised for State Missions. \$1,013.00 contributed to new church building. Sims knows how to do it.

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MAIN LINE.

No. 5 (Daily) No. 3 (Daily)
Lv. Jackson.... 4:30 A.M. 3:25 P.M.
Lv. Hattiesburg.... 8:18 A.M. 7:05 P.M.
Ar. Gulfport.... 11:00 A.M. 10:00 P.M.

No. 4 (Daily) No. 6 (Daily)
Lv. Gulfport.... 7:30 A.M. 4:15 P.M.
Lv. Hattiesburg.... 10:37 A.M. 7:33 P.M.
Ar. Jackson.... 3:10 P.M. 11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 107 (Daily) No. 108 (Daily)
5:20 A.M. Lv. Silver Creek Ar. 9:50 P.M.
8:19 A.M. Lv. Lunenburg Ar. 6:55 P.M.
9:20 A.M. Lv. Maxie Ar. 6:10 P.M.

No. 109 (Daily) No. 110 (Daily)
4:30 A.M. Lv. Jackson Ar. 10:05 A.M.
5:50 P.M. Lv. Mendenhall Ar. 8:55 A.M.
8:30 P.M. Ar. Columbia Lv. 6:00 A.M.

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Dedication at Como.

The third Sunday in December was a "high day" with the Baptist saints at Como. It was the dedication of their new house of worship. The other churches of the town dispensed with services, and all gathered at the Baptist Church. At 11 o'clock the house was full, both auditorium and Sunday School apartment. After some inspiring singing by the choir, Brother W. M. Farmer gave a brief history of the church which was not without heart-yearning and sacrifice, and struggle under difficulties.

This was followed by a solo—"The Holy City"—by Sister W. E. Lee of Hernado, and then came the dedication sermon by Brother H. W. Rockett of Charleston.

The text was Rev. 3:8, and the subject: "Elements of Church Power." That the sermon was well received by the large audience, was attested not only by the good attention paid to its delivery, but also by many commendations the preacher received after its delivery, both from Baptists and others. Brother Bunyard led in the dedicatory prayer, and Brother Farmer pronounced the benediction. Brother Haywood the outgoing pastor, could not be present, which was very much regretted.

Brother W. E. Lee, the pastor-elect, was master of ceremonies. Brother Rockett began the work here with five consecrated members and they labored together four years. Then Brother Bunyard came in as pastor, and during his pastorate the house was

built. The church honored these two pastors—not only by inviting them to be present, but also by defraying their expenses. Brother Bunyard preached an earnest sermon at night from Matt. 6:33. The church has already fallen in love with Brother Lee, and we expect to hear good reports from them.

W. E. Lee.

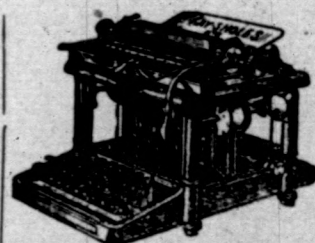
The Old Preacher.

Have you thought about him these glad Christmas days when the joy bells are ringing in the very air is vibrant with notes of cheer as you have provided for the dear ones of the home some testimonial of your esteem and love? If Jesus were to have come to your home what a glad welcome you would have made him. You have swept the room clean, you have tidied the furnishings, you have filled the sideboard, and the table has groaned with the good things that tell of the abundant supply. I am glad that you have these things for your loved ones, have you any for your Lord? Listen, he says "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto ME."

A. V. Rowe.

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FORTY-SEVENTH ANNUAL STATEMENT OF THE HOME LIFE INSURANCE CO'Y

GEO. E. LEE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,659.09	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.83	Present Value of all Dividend Accumulations (Deferred Dividends) } 1,621,413.00
Cash in Banks and Trust Companies .. 293,548.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.13	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with

FLYING COLORS"

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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The Convention Teacher \$0.12	How to Organize with Constitution and By-Laws. Price 10c per doz.
Bible Class Quarterly04	1. Their intrinsic excellence.
Advanced Quarterly02	2. Their special adaptation to our people.
Intermediate Quarterly02	3. Their advertisement of the Convention's work.
Primary Quarterly02	4. Their value in denominational training.
Lesson Leaf01	5. The basis for the Board's business operations.
Primary Leaf01	They are used in 90 per cent of all the reported Sunday schools of the South.
Child's Gem03	Why not every school support the Convention in this work? Why not 100 per cent?
Kind Words (weekly)15	Every order increases the Board's usefulness. Samples sent on request.
Youth's Kind Words (semi-monthly)06	
Baptist Boys and Girls (large 4-page weekly)06	
Bible Lesson Pictures75	
Picture Lesson Cards 2.12	
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each04	
Superintendent Quarterly13	
B. Y. P. U. SUPPLIES. See B. Y. P. U. Quarterly in list above.	

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M. FROST, SECRETARY NASHVILLE, TENN.

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The Reason for It.

Is there any greater reason for being baptized than for obeying any other of our Lord's commands? Are the commands of our God equally binding? As Baptists do we do right to stress the ordinance of baptism. Nothing in the Kingdom of our God can take its place. Of equal importance is the other ordinance in its place and nothing can be substituted therefor. Is this true of other things that belong to his people's work? Are there weighty matters and weightier matters whose observance we must be careful about, and then smaller matters about which we may do as we please. Suppose you try to pick out these smaller matters. Name one—just one about which we may be indifferent. Suppose we leave off prayer—no that will not do, for we hear Paul saying, "Men ought always to pray," "praying always with all prayer and supplication," and then our Lord as if to enforce the same truth says, "and will not God avenge his own elect who cry unto him day and night," and to emphasize it, he gives us example of praying in such intense character as we cannot treat it indifferently. Suppose we try church attendance. May we not go to church as suits our convenience, and stay away in same manner? Again we hear Paul saying, "Forsake not the assembling of yourselves together as the manner of some is," and again do we have the example of our Lord worshipping in the synagogues of the Jews, and thus honoring the custom down from remote past ancestors. How many have been absent as Thomas was when the risen Lord showed himself to his disciples, and because absent went with doubt and weakness in the Christian way.

Suppose we try giving. May I not give if I want to or not, if it suits me. Yes, so with baptism and so with prayer, and so with church attendance, and so with giving. They are all in same class, and may be attended to or not, as suits us, but what Baptist will say "because it is not necessary to salvation, you may leave baptism alone—it is indifferent. What Baptist will say this same about any other suggestions? Is there a blessing in prayer, in church attendance, in giving also.

What is the full force of the Apostle's urgent command to the Corinthians when he says, "As ye abound in every thing, in faith, in utterance, in knowledge, in earnestness and in your love to us, see that ye abound in this grace also," meaning of course as you will see by referring to II. Cor. 8:7, the grace of giving. This grace did not abound at Corinth, and his effort is to stir up the grace so as to give it a place along with faith and utterance and knowledge and earnestness and love. These were a mighty

Classified Advertisements.

EDUCATIONAL.

Wanted—Young men and women to prepare for positions paying \$50 to \$100 monthly. R.R. fare paid. Positions guaranteed. Wheeler Bus. College, Birmingham, Ala.
WANTED—An experienced telegrapher on account of the new 4-hour law. Draughon's College, 201 1/2 Union St., Nashville, Tenn. Contract to secure position or refund money. Address: Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

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Highest Grade Photo. Finishing promptly by mail. Expert workmen, best materials, satisfaction guaranteed. Enlargements a specialty. A trial will convince. Prices reasonable. Rott, Johnson Kodak and Supplies, 1 No. Main St., Wilkes-Barre, Pa.

FOR THE HOME.

GEN. ROBERT E. LEE—The best portrait of the great commander is the steel plate engraving made by the John A. Dowell Bank Note Co., Boston, Mass. Send for circular and prices.
Hosiery and Underwear, direct to the consumer at wholesale prices. Express prepaid. Catalogue free. Pequot Mills, Hartford, Conn.

power working in the church all that they severally and collectively were responsible for, but one of them and all of them together could not take the place of giving. There is something in this grace of giving that seems to attach to no other of the Christian graces. If there be one characteristic above another in the great and good God, it is GIVING, writ large. If the Father were not a giver, if Jesus were not a giver, if the Holy Spirit were not a giver, and so Jesus taught, "It is more blessed to give than to receive," and so Paul taught, "God loves a cheerful giver." To give is to be like God. "See that ye abound in this grace also." A. V. Rowe.

9 CORDS IN 10 HOURS



BY ONE MAN, with the FOLDING SAWING MACHINE, it saves down trees. Folds like a pocket knife. Saw any kind of timber on any kind of ground. One man can saw more timber with it than 5 men in any other way, and it's cooler, used for FREE illustrated catalog, showing latest improvements and testimonials. Send for it. First class money saving. Address: FOLDING SAWING MACHINE CO., 100-104 E. Harrison Street, Chicago, Illinois.

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Vacher-Balm for Catarrh, Colds, or Croup; thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good, and make money. Write for particulars, to E. W. Vacher, New Orleans, La.

The Egyptian-Cement Burial Vault is absolutely air and water tight. Costs little; lasts forever. Nothing to equal it; fully protected by patent. Agents wanted. But little capital required. It will produce a good income in any community. Egyptian Cement Vault Co., 823 Paul Jones Bldg., Louisville, Kentucky.

Cancer can be Cured

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth, and the constitutional treatment eliminates the diseases from the system, prevents its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once Dr. Johnson's Remedy Co., 1235 Grand Ave., Kansas City, Mo.

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If interested in a business education send your name NOW for a booklet we are getting out; entitled, "For They Themselves Have Suffered."

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HAVE YOU ECZEMA?

Do you scratch, scratch?

Perhaps you are despairing of its ever being cured. But if you will follow our directions, no matter how long standing, such a thing as a failure to cure is unknown.

TETTERINE is a remedy of purest, antiseptic ingredients, put up in the form of a cream, ointment, pleasant to use and harmless to the most delicate skins. It soothes and cures all forms of eczema, tetter, itching piles, rash, scalp diseases, etc.

The diseased parts should first be cleansed with TETTERINE SOAP, the greatest skin purifying and beautifying soap, as well as the purest and sweetest toilet, bath and nursery. Soap 25c, ointment 50c, from your drug store, or sent direct on receipt of price to

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"Southern" Wood Fiber Plaster, "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1908.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

For prices, address, JOHN L. JOHNSON.

"Southern" Wood Fiber Plaster Co., JACKSON, MISS.

Clay-Thomlinson.

Married, Nov. 14th 1907, Mr. Nathan C. Clay to Miss Mamie Lillian Thomlinson, at residence of bride seven miles southeast of Coffeeville. The writer officiating. We hope for them a life filled with sunshine.

W. G. Mahaffey.

Coffeeville.

IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

De Kalb, Ill., Jan. 2, 1908.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in De Kalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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Stereoscope and 18 Colored Views sent postpaid for the name and address of two or three canvassing agents and 25 cents. This introductory offer limited—get quick.

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including fine flower cards with your name written in gold, hand paintings, funny comics, etc. No two cards alike. Retail in all stores from \$1.50 to \$2.00. Send 25c in silver for the lot; if you are pleased with them send 25c balance after you have seen them. Address

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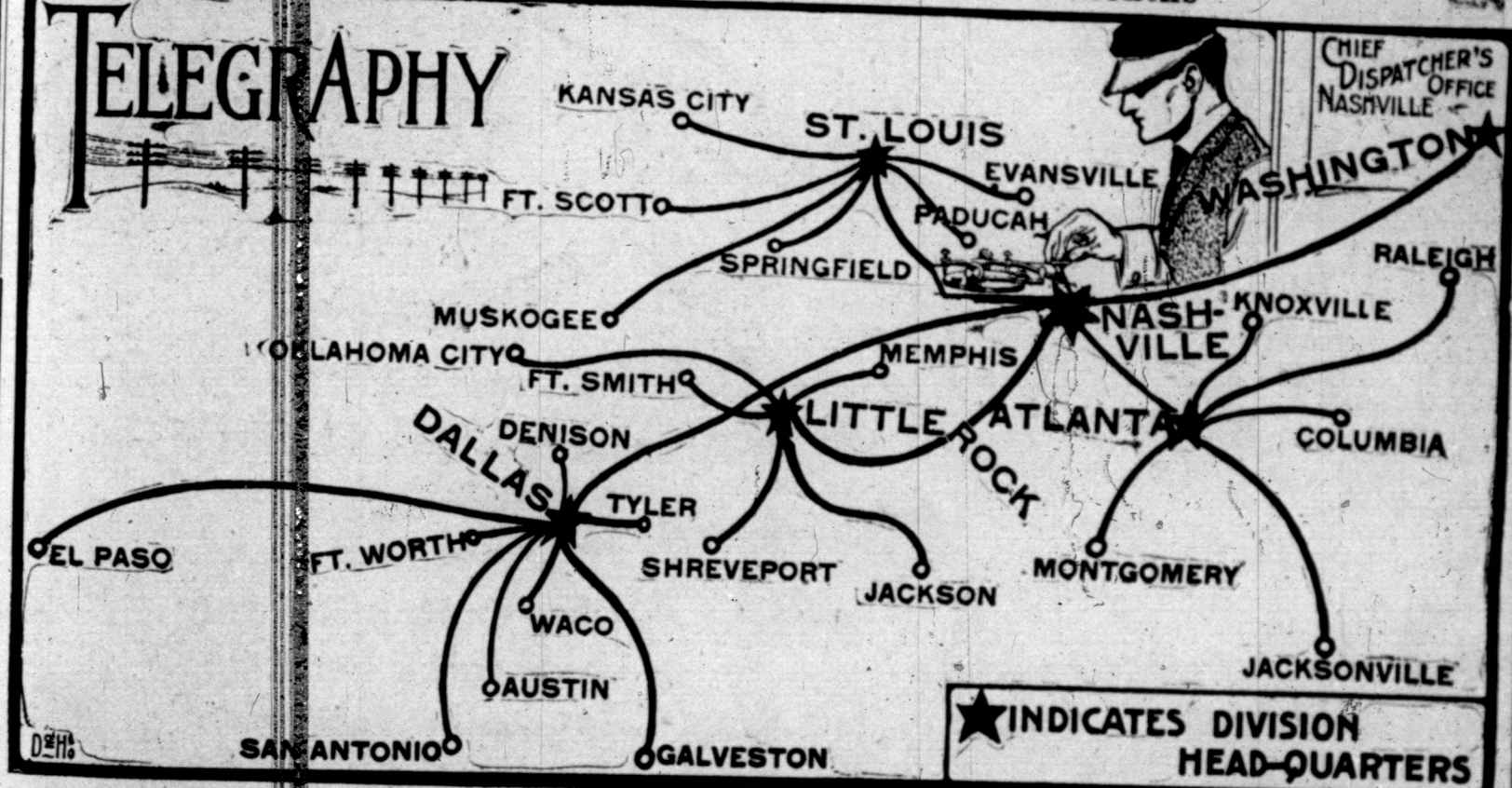
HUNN & CO. 36 Broadway, New York

Branch Office, 225 F St., Washington, D. C.

Payne-Myers.

On the morning of the 5th inst., Mr. Leroy Myers of Brandon, Miss., and Miss Byrt Payne of Water Valley, were united in marriage by Pastor W. J. Derick.

30 - THOUSAND - 30 TELEGRAPH OPERATORS WANTED DRAUGHON'S Practical Bus. Colleges GET BUSY Agreeing to Furnish 3,000 Telegraph Operators Within Next 18 Months



By wire connections messages may be received by one of Draughon's Telegraph Colleges from the others. The above map shows the geographical locations of Draughon's 30 Colleges.

PAY AFTER YOU GET POSITION

Learn Telegraphy WHY?

Thousands of miles of new railroad now being completed, and Congress having passed a bill requiring railroad companies not to employ telegraph operators more than nine hours a day, which will necessitate making three shifts in every twenty-four hours, about THIRTY THOUSAND more telegraph operators than can be secured will be needed in a few months. Salaries have been increased, and the chances for promotion for telegraph operators were never better.

Draughon's Practical Business College Company has been induced by railroad officials to establish telegraph departments in its great chain of 30 colleges. Railroad wires have been put into Draughon's Colleges by railroad companies, giving students main line practice. Practical tele-

graph operators of many years experience are employed as teachers. For booklet on Telegraphy and Railroad, giving reasons why you should learn Telegraphy, showing great opportunities for promotion for the telegraph operator, giving rates of tuition, and written contract guaranteeing that position will be secured, call on or address Draughon's Practical Business College, at any place on above map.

GOOD SALARIES.

A telegraph operator receives a monthly salary of from \$40.00 to \$150.00. The hours of work are about the same as those in any other office position. To operators possessing executive ability there are always opportunities to work up to higher positions. The yearly salaries of which run into the thousands. Draughon gives the necessary foundation; it rests with you as to what heights you will attain in your chosen work.

T. W. CARDWELL, Master of Trains, L. & N. R. R., writes:

"Prof. Jno. F. Draughon: There was never a time since I can remember that equalled the present for young men and women learning Telegraphy to rise in the railroad business. It is my opinion that any young person with a good common-school education can learn the business in about ninety days, and immediately secure a position that will pay not less than \$50.00 a month. Promotion is swift and sure if the opportunities offered are accepted and proper application to duties given. I shall take pleasure in giving students, or prospective students, any information desired on this subject. If I can be of any benefit to you in the promotion of your schools, I shall be pleased to respond at any time you call on me."

A. W. SULLIVAN, General Manager, The Operating Department, Missouri Pacific Railway Company, St. Louis, Mo., writes:

"Prof. Jno. F. Draughon, President of the Draughon's Practical Business College Company: I am pleased to note the development of opportunity for persons desiring to acquire a knowledge of the telegraph business. There is a good demand for railroad telegraphers throughout the country and young men ambitious for advancement who can qualify as telegraphers, can READILY obtain positions, with good prospects of promotion."

S. K. BULLARD, Supt. Telegraph Department, Missouri, Kansas & Texas Railway, Sedalia, Mo., writes:

"Draughon's Practical Business College Co.: On many of our railroads the highest officials were ORIGINALLY in the Telegraph Department. There is a large field for the telegraph operator."

Two Deacons Ordained.

It was my pleasure to be with the Yazoo City Church on Wednesday night, Dec. 18th, to assist Pastor J. B. Quinn in the

important church. Brother Kelly is a very promising young man in the Master's work, a successful dentist. Brother Wiles has for some time been the city magistrate, but is now a successful grocer.

Brother Quinn has done a fine work in Yazoo, but on account of failing health, goes to Prentiss as pastor, a much lighter work. The Lord bless him.

SUBSCRIBE FOR The Baptist

Caleb.

(Written by Miss Laura Howard, only a pupil in class No. 5, and read before the Baptist Sunday School, Sunday morning, October 27, 1907.)

A brave man who has never lowered his flag, is an object of everybody's admiration. Even the weak look up to the strong. There is a tingle to the tale which this weak will more than ordinarily engross the attention of the Sunday School, because it is the story of Caleb, that strong old hero that had kept the faith through three score years, and at eighty-five pronounced himself fit for a battle with giants.

The modern analogy of Caleb's romantic experience is in the victories which today are being achieved in the cause of commercial, social and political reform. The decent portion of society is so interested in the tremendous victories which are being reported week by week, that it is not taking thought of the daring men who, a score or more years ago, spied out this opportunity, with its giants and walled cities and courageously reported that victories were possible. Let us take time for cheer for the pathfinders, many of whom have gone to their reward without having seen their faith vindicated. We are entering the canyons into which they had the hardihood and farsightedness to summon us. This story is one of the finest in the best book of stories. Twelve spies it will be recalled had been sent into Canaan where the wandering children of Israel reached the borders of the Promised Land. Ten returned terror-stricken. The wall-ed cities, and the ferocious sons of Anak, had overawed them. Two alone, while admitting these dangers, yet saw that Israel was able to make the conquest. But the panic-stricken people threatened them with death by stoning. The majority ruled and died miserably for its pusillanimity. Only two men of all that company above twenty years of age lived to enter the Promised Land, and those two were Joshua and Caleb, the spies who made the brave report. Now forty-five years after, Caleb is asking nothing better of his old comrade in arms, Joshua, Israel's new leader, than a chance to go up against those same walled cities which had scared the manhood out of his ten comrades, more than a generation before. Hear the old warrior chafing for battle at an age when most men are in their graves. I am this day four score and five years old. As yet I am as strong this day as in the day that Moses sent me; as my strength was then, even so is my strength now, for war, to go out and to come in.

Now give me this country, whereof Joshua spoke in that day; for then I heard how the cities

alted over his weaker associates, nor railing at his nation for its past treatment of him. He had known bitterly hard times, but his life was not embittered. He was as free from slumbering as from fear. There was no attempt to plead his age or his past service, or his tribal relationship for an easy berth. He was a man up to the end. All he asked of his life was a brave man's chance. He was the same adventurous spirit upon his last appearance that he had been at first. A common tragedy is that many lives do not fulfill their early promises; Caleb's did. He kept on as he began. Caleb the veteran, is the natural complement of Caleb the young man. We cannot live on a past experience. Every Christian needs to be on his guard to keep his spiritual life as a present experience. The life platform of Caleb might be summed up in these words from the Psalmist which would make a splendid motto for any young person facing life: "Wait for Jehovah, Be strong and let thy heart take courage. Yea, wait for Jehovah." He was a man who wholly followed Jehovah; and of course Jehovah is found to vindicate all such. Courage always wins the great prizes. Life would be a finer, nobler possession for most of us if we only faced it with more fearlessness and exalted fidelity.

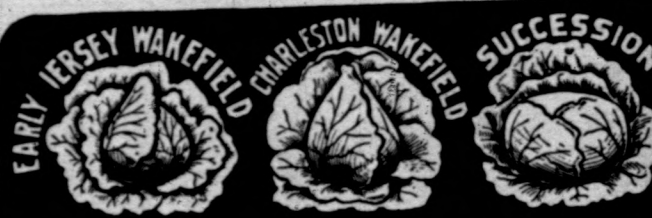
There may be hard and dark places to the near view, but the end is conquest and peace. "If only we strive to be pure and true,

To each of us there will come an hour,

When the tree of life shall burst into flower,

Of something grander than ever we knew."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle. Made in Cuba and Iron



Earliest Header. Fine Medium S ze. Excellent Shipper. Delicious for Table.

About ten days later than E. Jersey. A full size larger. A Money Maker.

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THESE THREE FAMOUS varieties have made Fortunes for those who have stuck to them. They are the result of life times of study and experiments of the oldest and most reliable Cabbage Seed Growers in the World. We have plants and plenty of them Grown From These Seed in the open field, which will stand Severe Cold without injury, and if you want enough for a square in your garden, or for one, five or ten acres for market, you can't do better than to order them from us. We Guarantee full count and satisfaction or Money Refunded. All orders filled promptly, weather conditions permitting. It is cheaper for you and better for us to let your money accompany order, otherwise Plants will be shipped C. O. D. and you will have to pay return charges on the money. Prices f. o. b. Young's Island, 500 for \$1.00. 1 to 4,000 at \$1.50 per 1,000. 5 to 8,000 at \$1.25 per 1,000. 9 to 20,000 at \$1.00 per 1,000. Special prices on larger quantities. Packed in light, strong, well ventilated boxes. Cheap Express rates. Folder on Cabbage Culture by C. M. Gibson, mailed free on application. Write your name and shipping address plain, and send your orders to

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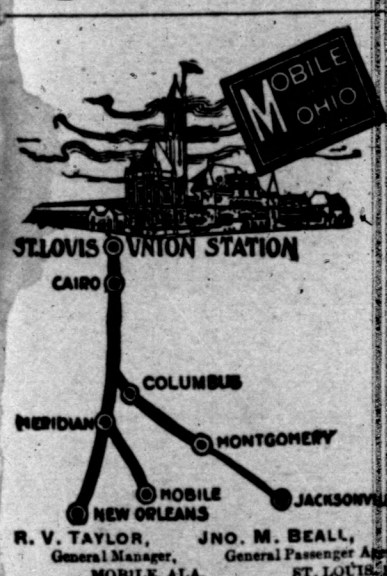
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200 PAGE MEDICAL BOOK ON CONSUMPTION FREE
This valuable medical book tells... plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma, or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and there is no hope, this book will show you how others have cured themselves after remedies they had tried failed, and they believed their case hopeless. Write at once to the Venkerman Consumption Remedy Co., 2122 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free and also a generous supply of the New Treatment absolutely free, for they want every sufferer to have this wonderful cure before it is too late. Don't wait—write today. It may mean the saving of your life.



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The Low Dive.

There is a great deal said about the low dives. These places are blots on civilization and to close would be to close them, would be to confer an unspeakable boon on the country, but the gilded saloon with French plate mirrors, nude pictures, are to be dreaded more than the low dives.

The disreputable saloon does not attract the young men and boys in our homes of refinement and culture. Nor can they touch the young people who are fresh from good homes in the country.

It is the saloon of cozy and artistic furnishings, where reputable citizens meet and make a bright and social atmosphere, where lonely young men receive a warm welcome, and where the finished product is never allowed to lie on the sidewalk; it is these places that make a shadow in so many homes, and give to the lovers of men their most sorrowful work.

It is better to save a young man in his manhood than to wait until he becomes a wreck with the manhood and hope gone. The gallion houses are the enemies of our homes in prohibition districts. I never saw any good ones; they are all bad, worse and worst. The finished product is all the same, a bear eyed, bloated inebriate, and as they all travel the same route to a drunkard's grave and a drunkard's hell, they should all be destroyed.

Mobile wanted to be left alone to decide whether they should educate their children with blood money and debauch her men, women and children. She does not live unto herself, her gallion houses drains the prohibition territory in Mississippi, and debauches our citizens.

W. H. P.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. (ss.)
Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 14th day of December, A. D. 1907.
[Seal]
A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, etc.

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We offer splendid inducements to join established enterprise with or without services. Deposit \$10 and up in monthly installments of only \$5 in absolutely safe land proposition that will give you life income. A few capable office people can secure good positions. Write now. San Antonio Real Estate & Investment Co., 228 West Commerce St., San Antonio, Tex.

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Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds Cut Stone Work. Write us for Prices.
A few reliable agents wanted in unoccupied territory.

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Where you want it—
When you want it—
No smoke—no smell—no trouble.

Often you want heat in a hurry in some room in the house the furnace does not reach. It's so easy to pick up and carry a

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to the room you want to heat—suitable for any room in the house. It has a real smokeless device absolutely preventing smoke or smell—turn the wick as high as you can or as low as you like—brass font holds 4 quarts of oil that gives out glowing heat for 9 hours. Finished in japan and nickel—an ornament anywhere. Every heater warranted.

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is the lamp for the student or reader. It gives a brilliant, steady light that makes study a pleasure. Made of brass, nickel plated and equipped with the latest improved central draft burner. Every lamp warranted. If you cannot obtain the Perfection Oil Heater or Rayo Lamp from your dealer write to our nearest agency for descriptive circular.

STANDARD OIL COMPANY

HAVE YOU BEEN TO JAMESTOWN

If so, you no doubt received free, one of these buttons from the S. C. exhibit, given you by the N. H. Blitch Co., the largest Vegetable and Plant farm combined in the world. We will be glad to have your orders for cabbage and garden plants of all kinds, raised in the open air. Special express rates. Prices as follows:—1,000 to 5,000 at \$1.50 per 1,000; 5,000 to 10,000 at \$1.25 per 1,000; over 10,000 at \$1.00 per 1,000, f. o. b. express office Memphis, S. C. We guarantee count, make good all house-plant shortages, and give prompt shipments. All plants purchased from the Jamestown Plant & Truck Growers, guaranteed true to type. We have extra early or large type Wakefield, the Henderson production and fast Dutch varieties of cabbage plants. Send all orders to N. H. BLITCH CO., Memphis, S. C.

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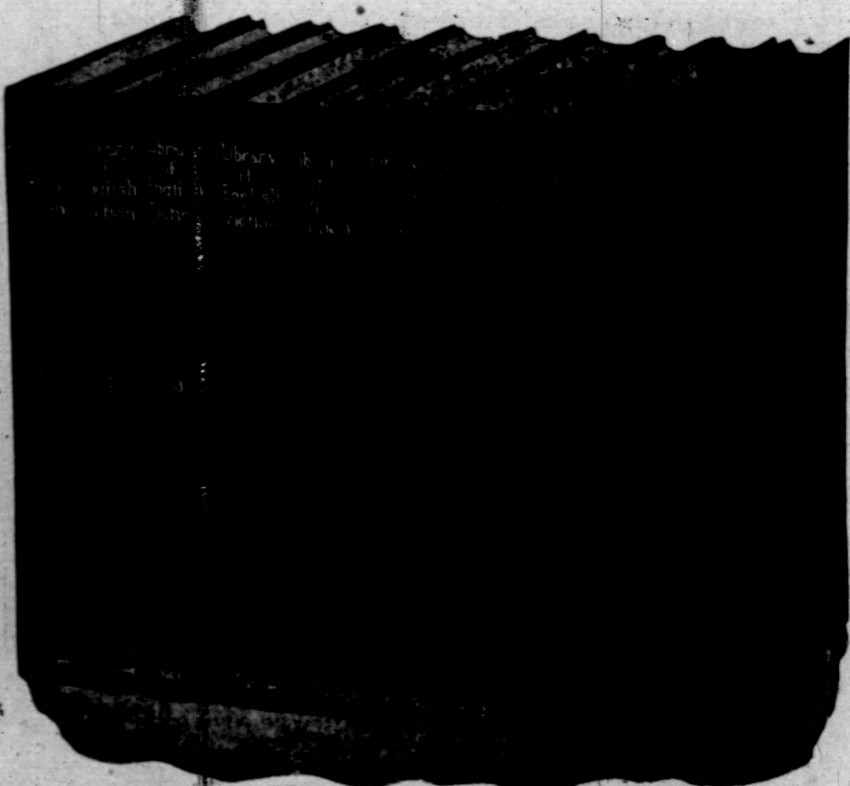
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